

Thirteen Powerful Vices

(From: The Mahabharata, Santi Parva, Section CLXIII)

Yudhishtira said:

- 'Tell me, O thou of great wisdom, **everything about that from which spring wrath and lust, O bull of Bharata's race, and sorrow and loss of judgment, and inclination to do (evil to others), and jealousy and malice and pride, and envy, and slander, and incapacity to bear the good of others, and unkindness, and fear. Tell me everything truly and in detail about all these.**'

Bhishma said:

- 'These thirteen vices are regarded as very powerful foes of all creatures. These, O Monarch, approach and tempt men from every side. They goad and afflict a heedless man or one that is insensate.
- Indeed, as soon as they see a person, they assail him powerfully like wolves jumping upon their prey. From these proceed all kinds of grief. From these proceed all kinds of sin. Every mortal, O foremost of men, should always know this. I shall now speak to thee of their origin, of the objects upon which they rest, and of the means of their destruction, O lord of the earth!

1. Wrath and Its Antidote:

- Listen, first, O king, with undivided attention, to the origin of wrath truly and in detail. Anger springs from covetousness. It is strengthened by the faults of others. Through forgiveness it remains dormant, and through forgiveness it disappears.
- Covetousness in all creatures springs from ignorance. Beholding the instability of all objects of enjoyment, it suffers destruction.

2. Lust and Its Antidote:

- As regards lust, it springs from resolution. Indulgence strengthens it. When the man of wisdom resolutely turns away from it, it disappears and dies.

3. Sorrow and Its Antidote:

- The grief of an embodied creature proceeds from affection which is awakened by separation. When, however, one learns that the dead do not return (whatever the grief one may feel for them), it subsides.

4. Loss of Judgment and Its Antidote:

- Loss of judgment has its origin in ignorance and proceeds from sinfulness of habit. When the man whom this fault assails begins to take delight in (the company and counsels of) wise men, the vice at once and immediately hides its head.

5. Inclination to Do and Its Antidote:

- Men, O thou of Kuru's race, see conflicting scriptures. From that circumstance springs the desire for diverse kinds of action. When, true Knowledge has been gained, that desire is allayed.

6. Jealousy and Its Antidote:

- Jealousy springs from lust and delight in low and vulgar people. In consequence of wisdom it is destroyed.

7. Malice and Its Antidote:

- Malice proceeds from the abandonment of truth and indulgence in wickedness. This vice, O child, disappears in consequence of one's waiting upon the wise and good.

8. Pride and Its Antidote:

- Pride, in men, springs from birth, learning, and prosperity. When those three, however, are truly known, that vice instantly disappears.

9. Envy and Its Antidote:

- Envy of others proceeds from between wrath and covetousness. It disappears in consequence of compassion and knowledge of self. In consequence of compassion for all creatures, and of that disregard for all worldly objects (that knowledge brings in its train), it disappears.
- It also arises from seeing the faults of other people. But in men of intelligence it quickly disappears in consequence of true knowledge.

10. Slander and Its Antidote:

- From errors (of conduct) inconsistent with the ordinary course of men, and through disagreeable speeches expressive of aversion, slander takes its rise. It disappears, O king, upon a survey of the whole world.

11. Incapacity to bear Good of Others and Its Antidote:

- Incapacity to bear other people's good proceeds from wrath and covetousness. Through compassion for every creature and in consequence of a disregard for all earthly objects, it is extinguished.

12. Hate and Its Antidote:

- When the person that injures is powerful and the injured one is unable to avenge the injury, hate shows itself. It subsides, however, through kindness.

13. Compassion and Its Antidote:

- Compassion proceeds from a sight of the helpless and miserable persons with whom the world abounds. That sentiment disappears when one understands the strength of virtue.
- Compassion, like the faults enumerated above, agitates the heart and should be checked for the sake of individual happiness or tranquility of soul.

It has been said that tranquility of soul can alone subdue all these thirteen faults. All these thirteen faults stained the sons of Dhritarashtra. You O king, always desirous of truth, hast conquered all of those vices in consequence of thy regard for seniors.'

[Wrath means anger, indignation.

Lust means passionate enjoyment or desire; lascivious passion; passionate longing.

Resolution means resolute (firm of purpose; determined, constant, steadfast, unshaken) temper or character or conduct; a thing resolved on.

Jealousy means apprehension of another's superiority to oneself, suspicious fear.

Malice means ill-will; desire to do harm, spite, rancour.

Pride means inordinate self-esteem; feeling of elation and pleasure, object of praise; arrogant bearing.

Envy means a bitter contemplation of another's success, the feeling of hate or ill will caused by the sight of another's success or wealth.

Slander means a false report maliciously uttered to a person's injury; calumny; (Law) false oral defamation.

Hate means to dislike strongly, detest, to loathe; to bear malice to.

Avarice means greed of gain, cupidity; eager desire to get or keep.

Insensate means void of sense, stupid; without physical sensation.

Covet means to long to possess, to desire eagerly.

Aversion means dislike or antipathy.

Virtue means moral goodness; chastity (of women); good quality; inherent power, efficacy.]

Summary of 13 Powerful Vices and Their Antidote	
Vice	Antidote
<p>Wrath: Anger springs from covetousness. It is strengthened by the faults of others.</p> <p>Covetousness in all creatures springs from ignorance.</p>	<p>Through forgiveness it remains dormant, and through forgiveness it disappears.</p> <p>Beholding the instability of all objects of enjoyment, it suffers destruction.</p>
<p>Lust: As regards lust, it springs from resolution. Indulgence strengthens it.</p>	<p>When the man of wisdom resolutely turns away from it, it disappears and dies.</p>
<p>Sorrow: The grief of an embodied creature proceeds from affection which is awakened by separation.</p>	<p>When, however, one learns that the dead do not return (whatever the grief one may feel for them), it subsides.</p>
<p>Loss of Judgment: Loss of judgment has its origin in ignorance and proceeds from sinfulness of habit.</p>	<p>When the man whom this fault assails begins to take delight in (the company and counsels of) wise men, the vice at once and immediately hides its head.</p>
<p>Inclination to Do: Men, O thou of Kuru's race, see conflicting scriptures. From that circumstance springs the desire for diverse kinds of action.</p>	<p>When, true Knowledge has been gained, that desire is allayed.</p>
<p>Jealousy: Jealousy springs from lust and delight in low and vulgar people.</p>	<p>In consequence of wisdom it is destroyed.</p>
<p>Malice: Malice proceeds from the abandonment of truth and indulgence in wickedness.</p>	<p>This vice, disappears in consequence of one's waiting upon the wise and good.</p>
<p>Pride: Pride, in men, springs from birth, learning, and prosperity.</p>	<p>When those three, however, are truly known, that vice instantly disappears.</p>
<p>Envy: Envy of others proceeds from between wrath and covetousness.</p> <p>It also arises from seeing the faults of other people.</p>	<p>It disappears in consequence of compassion and knowledge of self.</p> <p>But in men of intelligence it quickly disappears in consequence of true knowledge.</p>
<p>Slander: From errors (of conduct) inconsistent with the ordinary course of men, and through disagreeable speeches expressive of aversion, slander takes its rise.</p>	<p>It disappears, O king, upon a survey of the whole world.</p>

Incapacity to bear Good of Others: Incapacity to bear other people's good proceeds from wrath and covetousness.	Through compassion for every creature and in consequence of a disregard for all earthly objects, it is extinguished.
Hate: When the person that injures is powerful and the injured one is unable to avenge the injury, hate shows itself.	It subsides, however, through kindliness.
Compassion: Compassion proceeds from a sight of the helpless and miserable persons with whom the world abounds. Compassion, like the faults enumerated above, agitates the heart and should be checked for the sake of individual happiness or tranquility of soul.	That sentiment disappears when one understands the strength of virtue.
All these thirteen faults stained the sons of Dhritarashtra.	Yudhishtira being always desirous of truth had conquered all of these vices in consequence of his regard for seniors.